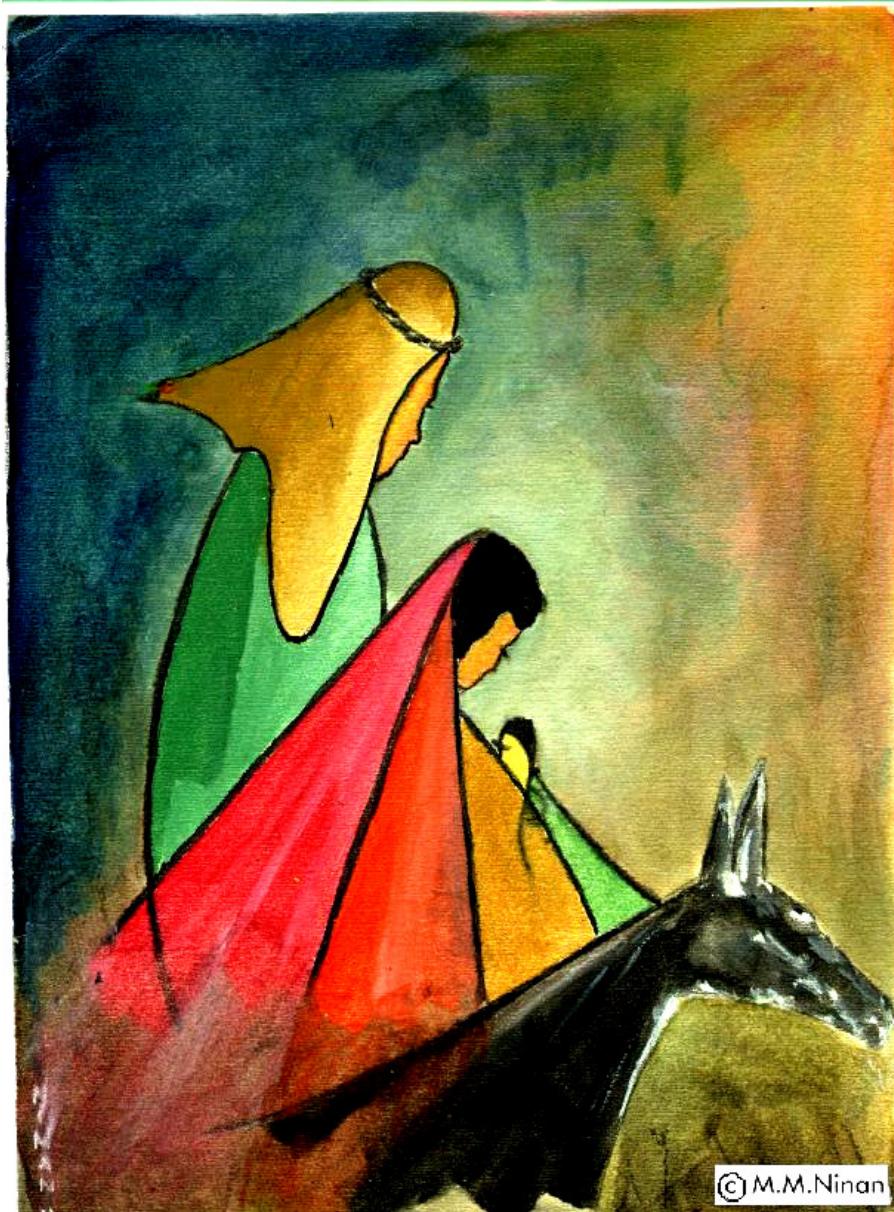


THE PROBLEM OF THE GENEALOGY OF JESUS



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PREFACE

This article was written in response to an Islamic onslaught on the validity and accuracy of the Bible quoting the problem of genealogy as an error. This was in 1985 while I was in the University of Juba, Sudan, Africa. The problem is dealt with in this article to show that the Bible is the inspired word of God. In spite of its transmission through the ages through generations to generations and in their varying media and translations it still is the most reliable document mankind has ever possessed. Its accuracy speaks for its divine origins.

This article was first published as a booklet by the Sudan Theological College, Juba, Sudan, Africa in 1985. It was widely distributed in the Southern Sudan and neighboring countries.

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THE PROBLEM OF THE GENEALOGY OF JESUS

CHAPTER ONE THE TWO GENEALOGIES

People are often misled by a cursory look on the two widely, different genealogies of Jesus in the books of Matthew (1:1-11) and of Luke (3:23-38).

A plain look at these two genealogies will give us the immediate impression that someone has made a serious error. If indeed there is an error it will cast serious doubt on the validity of the author's inspiration, message and hence on the validity of the Bible as a whole. After all, most of us almost stake our whole life on the truthfulness and reliability of the Bible as given by God himself. Both these books - Matthew and John - were written well within the first century. During this period a large number of witnesses, who actually walked, talked and known Jesus as a savior, friend or as an enemy were still alive. Hence we could very well surmise that there will be no conflict in these citations. But there is serious disparity evident.

As in almost all other problems in the biblical criticism and historic accuracy, an in depth study will reveal the extreme accuracy to details of the biblical narratives. It most often turns out that the attributed error is the accuracy . Some of these marvellous findings were established by archeologists as they unearthed new documents and facts. Others were established merely by studying the Word in detail by cross references and with a knowledge of the culture and traditions of the period. Most of our problem arise out of our

ignorance of the people, place and the times with which we are dealing. Fortunately in South Sudan, we have a culture which is very much similar to the Jewish culture. The historical situation is also very similar to the period of Judges, Kingdom and to the period of captivity of Israel and Judah. My earlier studies in the culture of Kuku and other similar cultures (These studies are found in the archives of the University of Juba, Sudan) have established the near identity of South Sudanese cultures as to that of the Jewish cultures as though they were fossilized for us.

Bible has been the subject of study by scholars in science, art and language for over centuaries. Every letter, word and statement were put under scrutiny with the latest knowledge and tools and discoveries. The Bible do withstand the severest test. These men were not Christians, but academicians and they studied the bible objectively. Christian Theology is a secular field of study today. We are glad about it as it opened up new visions of glory through it . No religion other than Christianity has ever dared to go anywhere near such a state. (It was Jesus who said 'Truth shall make you free') What most opponents of Christianity do is to borrow what the theologians have studied as a problem and parade them as though these have never been noticed. They simply take advantage of the ignorance of the average man. This particular study was prompted by such an attempt made by the opponents of Christian faith in the University of Juba Campus (1985) So far I have never been able to come across one single original problem from among the writers of the opponents of Christian faith. This is not surprising as they themselves have never taken time to study the Bible objectively. They were eager to find fault rather than finding out the truth. Our God is a God of perfection. When he reveals himself through history progressively, he do not contradict himself and he cannot. Hence it is an absolute necessity that Bible do not contradict within itself. An earlier revelation may be perfected by a later one, but it can never be contradicted. It may be a fulfillment, a perfecting or a new perspective. A God who contradict himself is an unreliable God. A

prophet who annuls his earlier revelation is a false prophet and cannot be relied upon. Bible assigns the punishment of stoning to death for those prophets.

These are the two genealogies found in the Bible.

Genealogy of Jesus According to Matthew

Mat 1:1 A record of the genealogy of Jesus Christ the son of David, the son of Abraham:

Mat 1:2 Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers,

Mat 1:3 Judah the father of Perez and Zerah, whose mother was Tamar, Perez the father of Hezron, Hezron the father of Ram,

Mat 1:4 Ram the father of Amminadab, Amminadab the father of Nahshon, Nahshon the father of Salmon,

Mat 1:5 Salmon the father of Boaz, whose mother was Rahab, Boaz the father of Obed, whose mother was Ruth, Obed the father of Jesse,

Mat 1:6 and Jesse the father of King David. David was the father of Solomon, whose mother had been Uriah's wife,

Mat 1:7 Solomon the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa,

Mat 1:8 Asa the father of Jehoshaphat, Jehoshaphat the father of Jehoram, Jehoram the father of Uzziah,

Mat 1:9 Uzziah the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah,

Mat 1:10 Hezekiah the father of Manasseh, Manasseh the father of Amon, Amon the father of Josiah,

Mat 1:11 and Josiah the father of Jeconiah and his brothers at the time of the exile to Babylon.

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Genealogy of Jesus According to Luke

Luke 3:23 Now Jesus himself was about thirty years old when he began his ministry. He was the son, so it was thought, of Joseph, the son of Heli,

Luke 3:24 the son of Matthat, the son of Levi, the son of Melki, the son of Jannai, the son of Joseph,

Luke 3:25 the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai,

Luke 3:26 the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda,

Luke 3:27 the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri,

Luke 3:28 the son of Melki, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er,

Luke 3:29 the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,

Luke 3:30 the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim,

Luke 3:31 the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David,

Luke 3:32 the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon,

Luke 3:33 the son of Amminadab, the son of Ram, the son of Hezron, the son of Perez, the son of Judah,

Luke 3:34 the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,

Luke 3:35 the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah,

Luke 3:36 the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,

Luke 3:37 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel, the son of Kenan,

Luke 3:38 the son of Enosh, the son of Seth, the son of Adam, the son of God.

CHAPTER TWO

MATTHEW'S GENEALOGY TILL CAPTIVITY

Matthew wrote his gospel according to our present day biblical scholarship at around 50 A.D. Matthew as a disciple of Jesus and was with him for at least three years. Matthew is also known as Levi and the occasion of his meeting with Jesus and how he came to be a disciple can be found in the following references.

Mat 9:9 As Jesus went on from there, he saw a man named Matthew sitting at the tax collector's booth. "Follow me," he told him, and Matthew got up and followed him. Mat 9:10 While Jesus was having dinner at Matthew's house, many tax collectors and "sinners" came and ate with him and his disciples.

Mat 10:2 These are the names of the twelve apostles: first, Simon (who is called Peter) and his brother Andrew; James son of Zebedee, and his brother John; Mat 10:3 Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; Mat 10:4 Simon the Zealot and Judas Iscariot, who betrayed him.

Mark 2:14 As he walked along, he saw Levi son of Alphaeus sitting at the tax collector's booth. "Follow me," Jesus told him, and Levi got up and followed him. Mark 2:15 While Jesus was having dinner at Levi's house, many tax collectors and "sinners" were eating with him and his disciples, for there were many who followed him.

Mark 3:16 These are the twelve he appointed: Simon (to whom he gave the name Peter); Mark 3:17 James son of Zebedee and his brother John (to them he gave the name Boanerges, which means Sons of Thunder); Mark 3:18 Andrew, Philip, Bartholomew,

Matthew, Thomas, James son of Alphaeus, Thaddaeus, Simon the Zealot Mark 3:19 and Judas Iscariot, who betrayed him.

Luke 5:27 After this, Jesus went out and saw a tax collector by the name of Levi sitting at his tax booth. "Follow me," Jesus said to him, Luke 5:28 and Levi got up, left everything and followed him. Luke 5:29 Then Levi held a great banquet for Jesus at his house, and a large crowd of tax collectors and others were eating with them.

Luke 6:13 When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles: Luke 6:14 Simon (whom he named Peter), his brother Andrew, James, John, Philip, Bartholomew, Luke 6:15 Matthew, Thomas, James son of Alphaeus, Simon who was called the Zealot, Luke 6:16 Judas son of James, and Judas Iscariot, who became a traitor.

So we can see that all the three gospels identify Matthew as one of the disciples. Matthew identifies himself as the tax collector. (Tax collectors were outcasts of the Jewish community and were scorned at. So the other gospel writers omitted this reference)

Matthew who was deeply rooted in the Jewish traditions, addressed his gospel to the Jews in dispersion around the world who were looking forward to a Messiah. He wanted to show that Jesus was indeed the Messiah as foretold in the scriptures and that he fulfilled all the rigid criteria that were laid down by the scriptures for the three fold anointing of Prophet, Priest and King. Jews were highly conscious of their origin from Abraham. "We are the children of Abraham" was the hallmark of the Jewish nation. Hence Matthew starts off with Abraham and traces the line to David. Here is the line of fourteen generations from Abraham to David.

<p>Mat 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.</p> <p>Mat 1:2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren;</p> <p>Mat 1:3 and Judah begat Perez and Zerah of Tamar; and Perez begat Hezron; and Hezron begat Ram;</p> <p>Mat 1:4 and Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Salmon;</p> <p>Mat 1:5 and Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse;</p> <p>Mat 1:6 and Jesse begat David the king. And David begat fourteen generations; and from David unto the carrying away to Babylon fourteen generations; and from the carrying away to Babylon unto the Christ fourteen generations.</p>	<p>This tallies with the generations given in 1 Chronicles 2</p> <p>1Ch 2:1 These are the sons of Israel: Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,</p> <p>1Ch 2:3 The sons of Judah:</p> <p>1Ch 2:4 And Tamar his daughter-in-law bare him Perez and Zerah. All the sons of Judah were five.</p> <p>1Ch 2:5 The sons of Perez: Hezron, and Hamul.</p> <p>1Ch 2:9 The sons also of Hezron, that were born unto him: Jerahmeel, and Ram, and Chelubai.</p> <p>1Ch 2:10 And Ram begat Amminadab, and Amminadab begat Nahshon, prince of the children of Judah;</p> <p>1Ch 2:11 and Nahshon begat Salma, and Salma begat Boaz,</p> <p>1Ch 2:12 and Boaz begat Obed, and Obed begat Jesse;</p> <p>1Ch 2:13 and Jesse begat his first-born Eliab, and Abinadab the second, and Shimea the third,</p>
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Now Matthew gives a block of 14 generations from David to Captivity. We have these generations enumerated to us in 1 Chronicles 3:4-5 and 10-18

Mat 1:6 and Jesse the father of King David. David was the father of Solomon, whose mother had been Uriah's wife,

1 Chr 3:4 . David reigned in Jerusalem thirty-three years,

1 Chr 3:5 and these were the children born to him there: Shammua, Shobab, Nathan and Solomon. These four were by Bathsheba daughter of Ammiel.1

Mat 1:7 Solomon the father of Rehoboam, **Rehoboam the father of**

Chr 3:10 Solomon's son was Rehoboam, Abijah his son, **Asa his**

Abijah, Abijah the father
of Asa,
son, Jehoshaphat his son,
Mat 1:8 Asa the father of
Jehoshaphat, Jehoshaphat
the father of Jehoram,
1 Chr 3:11 Jehoram his son,
Jehoram the father of
Uzziah,
Ahaziah his son, Joash his
son,
1 Chr 3:12
12 Amaziah his son,
Mat 1:9 Uzziah the father
of Jotham,
Azariah his son,
Jotham his son,
1 Chr 3:13 Ahaz his son,
Jotham the father of
Ahaz,
Ahaz the father of
Hezekiah,
Hezekiah his son,
1 Chr 3:14 Amon his son,
Mat 1:10 Hezekiah the
father of Manasseh,
Manasseh the father of
Amon,
Josiah his son.
Amon the father of
Josiah,
1 Chr 3:15 The sons of
Josiah: Johanan the firstborn,
Jehoiakim the second son,
Zedekiah the third, Shallum
the fourth.
1 Chr 3:16 The successors of
Jehoiakim: Jehoiachin his
son, and Zedekiah.
1 Chr 3:17 The descendants
of Jehoiachin the captive:

Here certainly there are discrepancies. So we need to do a little bit more research into other parts of the Bible. From David onwards we have the lineage of Kings of Judah. So there are secular sources and archeological evidences available to us. We also can delve into secular history and give the period of their reign according to modern historical assessments. A brief summary of their reign is given below. The period of reign is only approximate within 10 years either way. The present calculation quoted below is based on the date of Babylonian captivity from secular sources. The calculations are made difficult because of the method of reckoning used by various countries. But that is not our issue here.

Here is the Chronicler's version:

Solomon B.C 1008 - 967 forty years

2 Sam 12:24

2 Chr 9:30

He reigned for forty years providing the most glorious days of Judaic Kingdom. Solomon was however not counted as a man of God comparable with David. His policies were more diplomatic which included marrying from other gentile nations for diplomatic gains.

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Rehoboam B.C 967-950 17 years

1 Ki 11:43

2 Chr. 12:1-12 describes his reign. He had a very prosperous reign. But during his period the Kingdom was divided .. Read also 1 Ki. 11 and 12 and also 2 Chr. 9-12

Abijah B.C 950-947 3 years

1 Ki 14:1-18; 15:1

2 Chr. 13:1-2

He is also known as Abia and Abijam

Asa B.C 947-908 41 years

1 Ki. 15:8-24

1 Chr. 3:10

2 Chr. 14:15-16

Jehosaphat B.C 908-883 25 years

15
2 Ki. 12: 18

1 Ki. 15:22

2 Chr. 17-19

Joram B.C 883-875 8 years

1 Ki. 22:50

Also called Jehoram

Ahaziah B.C 875 1 year

2 Ki. 8:25

2 Ki 8-10

2 Chr. 21-22

Also called Azariah and Jehoahaz

Athalia's usurpation B.C 947-908 6 years

2 Ki. 11:1

Joash B.C 860-820 40 years

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2 Ki. 11:2

Called also as Jehoash Saved from his grand
mother by

Jehosheba, his aunt. He became wicked after the
priest

Jehoida's death. He procured peace from King of
Syria in return for temple vessels. Prophecy against
him is found in 2 Chr. 24:19,20

Amaziah B.C 829-800 29 years

1 Ki. 14:1

Uzziah B.C 829 -800 42 years

He is also known as Azariah

2 Ki. 14-15

2 Chr. 26

Jotham B.C 758-742 16 years

2 Ki. 15-16

2 Chr. 27-28

Ahaz B.C 742-726 16 years

2 Ki. 15:38

2 Ki. 15-16

2 Chr. 27-28

Hezekiah B.C 726 - 696 29 years

2 Ki. 16:20

Mannaseh B.C 696-642 55 years

2 Ki. 21:11

Amon B.C 642-640 2 years

2 Ki. 21:18

Josiah B.C 640-608 31 years

1 Ki 13:2

Jehoahaz B.C 608 (5 months)

2 Ki. 23:30

He was also called Shallum

Pharaoh Nechoh, King of Egypt invaded the Kingdom and took him captive to Egypt

Jer. 22:10-12

Jehoiakim, Josiah's another son ruled for 11 years
B.C 608-597

Jehoiachin, another son of Josiah ruled for 3 months in B.C 597.

2 Ki. 24:6

He was also called Jeconiah or Coniah He was

confined within the Babylonian prison for 34 years.

Read Jer. 52:31-34

Zedekiah also known as Mattaniah, Josiah's son
ruled for 11 years as a puppet of Babylon.

Now compare this with Matthews genealogy.

HISTORY	MATTHEW
Solomon	Solomon
Rehoboam	Rehoboam
Abijah	Abijah
Asa	Asa
Jehosaphat	Jehosaphat
Joram	Joram
Ahaziah	xxxxxxxxxxxx
Joash	xxxxxxxxxxxx
Amaziah	xxxxxxxxxxxx
Uzziah	Uzziah
Jotham	Jotham
Ahaz	Ahaz

Hezekiah	Hezekiah
Mannaseh	Mannaseh
Amon	Amon
Josiah	Josiah
Jeconiah	Jeconiah
Jehoahaz	xxxxxxxxxx
Jehoiachim	xxxxxxxxxx
Zedekiah	xxxxxxxxxx

Any one can see that six names are missing from the official list.

Why did Matthew do that. Was it because he wanted to keep the list of dynasty into fourteen generations from Abraham to David and another fourteen generations from David to Captivity and another fourteen from Captivity to Jesus? This ruse would not have been acceptable to any Jew versed in scriptures. Surely Matthew would not try to do that trick and loose his credibility. Hence we should look for the reasons elsewhere which are deep rooted in the Jewish scriptures and traditions.

Let us look into the first three names.

I.1 Who was Amaziah?

2 Ki 8:25 In the twelfth year of Joram son of Ahab king of Israel, Ahaziah son of Jehoram king of Judah began to reign.

2 Ki 8:26 Ahaziah was twenty-two years old when he became king, and he reigned in Jerusalem one year. His mother's name was Athaliah, a granddaughter of Omri king of Israel.

Athalia was a grand daughter of King Ahab and Queen Jezebel who needs no special introduction to the Bible readers. These two names will cause a shudder through the spine of every Jew, because of their evil acts. According to Deut 5:9 and Ex. 34:7 and Num 14:18 God will punish the sins of the fathers upto the fourth generation.

Deu 5:9 You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me,

Thus the sins of Ahab and Jezebel was visited upto the fourth generation.

Ahab - Ahaziah - Joash - Amaziah - Uzziah

Deu 5:1 Moses summoned all Israel and said: Hear, O Israel, the decrees and laws I declare in your hearing today. Learn them and be sure to follow them.

Deu 5:2 The LORD our God made a covenant with us at Horeb.

Deu 5:6 "I am the LORD your God, who brought you out of Egypt, out of the land of slavery.

Deu 5:7 "You shall have no other gods before me.

Deu 5:8 "You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below.

Deu 5:9 You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God,

punishing the children for the sin of the fathers to the third and fourth generation of those who hate me,

Deu 5:10 but showing love to a thousand generations of those who love me and keep my commandments.

Deu 5:11 "You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless

who misuses his name.

In Ex 34 we read

Exo 34:6 And he passed in front of Moses, proclaiming, "The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness,

Exo 34:7 maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the fathers to the third and fourth generation."

Again in Numbers 14 we read this proclamation of the passing Lord before Moses:

Num 14:18 'The LORD is slow to anger, abounding in love and forgiving sin and rebellion. Yet he does not leave the guilty unpunished; he punishes the children for the sin of the fathers to the third and fourth generation.'

Thus because of the great iniquities of Ahab and Jezebel, the punishment was carried over through Athalia in unabated form. In the eyes of God these four generations were counted unworthy of the throne of David.

I.2 Coniah's Curse

Now we turn to the last of the Kings of Judah who were deleted from the dynasty.

2 Chr 36:9 Jehoiachin was eighteen years old when he became king, and he reigned in Jerusalem three months and ten days. He did evil in the eyes of the LORD.

2 Chr 36:10 In the spring, King Nebuchadnezzar sent for him and brought him to Babylon, together with articles of value from the temple of the LORD, and he made Jehoiachin's uncle, Zedekiah, king over Judah and Jerusalem.

There is a slight problem here with regard to the age at which Jehoiachin started to reign. While 2 Chr. 36:9 quotes it as eight, 2 Ki. 24:8 puts it as eighteen.

2 Ki 24:8 Jehoiachin was eighteen years old when he became king, and he reigned in Jerusalem three months. His mother's name was Nehushta daughter of Elnathan; she was from Jerusalem.

This is probably because of the inability to distinguish the slight variation of numbers 8 and 18 in the original. eighteen could have been more probable because he must have been married by then since 2 Ki. 24:15 mentions the king's wives specifically. But he did not have any children at that time as they are not mentioned in the list of captives. He was probably impotent. Or was he 8 and had early marriage? This is unlikely as child marriage was unknown among the Jews.

So modern scholarship translates it as eighteen.

The prophecy against Jeconiah (Coniah) can be found in Jeremiah 22:24-30

Jer 22:24 "As surely as I live," declares the LORD, "even if you, Jehoiachin son of Jehoiakim king of Judah, were a signet ring on my right hand, I would still pull you off."

Jer 22:25 I will hand you over to those who seek your life, those you fear--to Nebuchadnezzar king of Babylon and to the Babylonians.

Jer 22:26 I will hurl you and the mother who gave you birth into another country, where neither of you was born, and there you both will die.

Jer 22:27 You will never come back to the land you long to return to."

Jer 22:28 Is this man Jehoiachin a despised, broken pot, an object no one wants? Why will he and his children be hurled out, cast into a land they do not know?

Jer 22:29 O land, land, land, hear the word of the LORD!

Jer 22:30 This is what the LORD says: "Record this man as if childless, a man who will not prosper in his lifetime, for none of his offspring will prosper, none will sit on the throne of David or rule anymore in Judah." Evidently Jesus could not be born in the lineage which was cut off by the Lord and be the King in the line of David. The lineage and Royal line ended with Jeconiah. The eighteen (or is it eight? The documents are unclear here) year old Jeconiah was carried away to Babylon by Nebuchadnezzar and put in the dungeon of Babylon.

2 Ki 24:15 Nebuchadnezzar took Jehoiachin captive to Babylon. He also took from Jerusalem to Babylon the king's mother, his wives, his officials and the leading men of the land.

See also 2 Chr. 36:10; Est. 2:6; Jer. 21:20

He was in the prison for 37 years

2 Ki 25:27 In the thirty-seventh year of the exile of Jehoiachin king of Judah, in the year Evil-Merodach became king of Babylon, he released Jehoiachin from prison on the twenty-seventh day of the twelfth month.

2 Ki 25:28 He spoke kindly to him and gave him a seat of honor higher than those of the other kings who were with him in Babylon.

2 Ki 25:29 So Jehoiachin put aside his prison clothes and for the rest of his life ate regularly at the king's table.

2 Ki 25:30 Day by day the king gave Jehoiachin a regular allowance as long as he lived.

At the end of this 37 years i.e. at the age probably of 55 years (or 45) he was released from the prison by Evil Merodach. We notice that Jehoiachin was in the dungeon all the days of his youth and came out at a very old age. He could not have had any children at least until 45, till he came out of the dungeons of Babylon. Yet we have a number of sons mentioned in Chronicles

1 Chr 3:16 The successors of Jehoiakim: Jehoiachin his son, and Zedekiah.

1 Chr 3:17 The descendants of Jehoiachin the captive: Shealtiel his son,

1 Chr 3:18 Malkiram, Pedaiah, Shenazzar, Jekamiah, Hoshama and Nedabiah.

How come this?

In order to understand this we need to look into the Jewish arrangement of maintaining the name of a family through levirate custom.

I.3 The Levirate Marriage System

The levirate system was a normal practice in most tribes and cultures from ancient times. The specific commandment for this is found in Deuteronomy.

Deu 25:5 If brothers are living together and one of them dies without a son, his widow must not marry outside the family. Her husband's brother shall take her and marry her and fulfill the duty of a brother-in-law to her.

Deu 25:6 The first son she bears shall carry on the name of the dead brother so that his name will not be blotted out from Israel.

This was not a new law. Lord confirmed and accepted the local practice in this regard and validated it. The fact that this custom was prevalent can be found in the case of Judah's son in Gen 38:8,11.

Gen 38:8 Then Judah said to Onan, "Lie with your brother's wife and fulfill your duty to her as a brother-in-law to produce offspring for your brother."

Gen 38:9 But Onan knew that the offspring would not be his; so whenever he lay with his brother's wife, he spilled his semen on the ground to keep from producing offspring for his brother.

Gen 38:10 What he did was wicked in the Lord's sight; so he put him to death also.

Gen 38:11 Judah then said to his daughter-in-law Tamar, "Live as a widow in your father's house until my son Shelah grows up." For he thought, "He may die too, just like his brothers." So Tamar went to live in her father's house.

The concept of brother in this context does not necessarily be interpreted only as direct brother. From this comes the concept of Kinsman redeemer. This is shown in the story of Ruth (4:3-10) where Boaz is not the direct brother of Mahlon and Chillion, but a close relative.

This practice is still found in the Southern Sudan and other Jewish like cultures. In fact the deadman's wife may take the nearest relative or if he refuses she may take anyone from the family or even from the tribe. The children born from such relations belong to her husband in name and in inheritance. These laws were made in order to protect the rights of the women. There has to be someone to take care of the widows and her rights to sexual satisfaction.

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In Sudan where polygamy is prevalent, the master of the house may have several wives, and some of them may be very young. These young women have their right of life and this is guaranteed through levirate system. In some cases the elder son is asked to take his father's young widows as wives if the father's brothers are old and unfit for sexual relations. This arrangement also makes sure that the property remain within the family and will not go out to others. The system of levirate was a very powerful method of maintaining the family heritage and property.

Under the circumstances connected with Jeconiah it is therefore legitimate and reasonable to assume that the children who are reckoned to be his are children out of the levirate system. This is to be assumed also on the basis of Jeremiah's prophecy . We shall take up this again when we come to this in Luke's genealogy.

CHAPTER THREE

LUKE'S GENEALOGY

Luke was a physician, who was widely traveled and well placed in society. He was probably a doctor who traveled in the ships. He knew many well placed aristocrats as is indicated in his addressing of the gospel and the book "Acts of the Apostles" to the most excellent Theophilus. Theophilus mentioned here is considered to be Titus Flavious of Clement of Rome who was a cousin of Emperor Domitian who ruled from AD 95 onwards. Falvius was the Roman Consul and was later martyred along with his wife Domitilla for being Christians. It can therefore be deducted that he had very high connections. We have no records to show that he ever met Jesus while Jesus was alive. He was probably a Jew in dispersion and was a free man of great wealth.

Luke had a scientific outlook, which is to be expected from a physician. He has written his books after serious research into the events as he claims in his introduction

Luke 1:1 Many have undertaken to draw up an account of the things that have been fulfilled among us,

Luke 1:2 just as they were handed down to us by those who from the first were eyewitnesses and servants of the word.

Luke 1:3 Therefore, since I myself have carefully investigated everything from the beginning, it seemed good also to me to write an orderly account for you, most excellent Theophilus,

Luke 1:4 so that you may know the certainty of the things you have been taught.

He had known and read all the existing documents on the life of Jesus which were written by people who had seen and heard and lived with Jesus. Luke accordingly may not be considered as an eyewitness. But he had taken the pains to do extensive research in the life of Jesus before embarking upon the venture. The gospel itself clearly exemplifies this claim. Many of the personal stories of Mary, Joseph, disciples, women and other gentile people are given in greater depth and detail in Luke.

Why did Luke take up the writing, since there were an abundance of such documents. The reason is also given in the introduction so that you may know the certainty of things you have been taught." Earlier documents were written by eyewitnesses as personal anecdotes and memoirs and were not comprehensive enough to be presented as a gospel to the gentile world. Others were all personal documents and were written essentially by the Jews and for the Jews. Luke was writing to the gentiles who did not understand the Jewish traditions and customs. Legalism of the Jews and the custom of counting the lineage by legal right whether by levirate marriage or by kinsman-redeemer marriage or even ghost marriage was not understood by outsiders. Hence it is natural for him to adopt the blood relation as the basis of tracing the lineage.

3. 1 ADAM TO ABRAHAM

In tracing the lineage, he traces the lineage back to Adam and to God.

Abraham, the son of Terah, the son of Nahor,

Luke 3:35 the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah,
Luke 3:36 the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,

Luke 3:37 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel, the son of Kenan,
Luke 3:38 the son of Enosh, the son of Seth, the son of Adam, the son of God.

Notice that Adam was the son of God. It is this right that Adam lost when he fell from grace. Jesus came to redeem Adamic race to its original grace and glory. The blood that runs, runs right through Adam to Abraham in accordance with the Old Testament patriarchal line.

1 Chr 1:1 Adam, Seth, Enosh,

1 Chr 1:2 Kenan, Mahalalel, Jared,

1 Chr 1:3 Enoch, Methuselah, Lamech, Noah.

1 Chr 1:4 The sons of Noah: Shem, Ham and Japheth.

1 Chr 1:24 Shem, Arphaxad, Shelah,

1 Chr 1:25 Eber, Peleg, Reu,

1 Chr 1:26 Serug, Nahor, Terah

1 Chr 1:27 and Abram (that is, Abraham).

OLD TESTAMENT LINEAGE	LUKE'S LINEAGE
God	God
Adam	Adam
Seth	Seth
Enosh	Enosh
Kenan	Kenan
Mahalalel	Mahalalel
Jared	Jared
Enoch	Enoch
Methuselah	Methuselah
Lamech	Lamech
Noah	Noah
Shem	Shem
Arphaxad	Arphaxad
xxxxxxxxxxxx	Cainan
Shelah	Shelah
Eber	Eber
Peleg	Peleg
Reu	Reu
Serug	Serug
Nahor	Nahor
Terah	Terah
Abraham	Abraham

We notice that one name is missing in the Old Testament series which is found in Luke's genealogy.

Cainan is the son of Arphaxad and Shelah is the son of Cainan according to Luke; while in the Chronicle this name is not found. However in Hebrew traditional lineage this name can be found. It is found in the Septuagint Version. Why was this name not in our Bible and found in Septuagint and tradition. Again we have to look back into Hebrew tradition. If a person died when they are very young before they have a chance to establish a name for himself, the

child born to them will be known as the child of the living grandfather. This practice is echoed in the book of Ruth where Ruth's son Obed is referred to as the son of Naomi. Ruth 14:7. If the son of Arphaxad, Cainan died very young after begetting Shelah, the Jews would refer him as the son of Arphaxad and not as the son of Cainan. Cainan will not be practically referred to in any legal documents, since he died before he established himself and legally took possession of the properties and rights as a son. But this will not be acceptable to the gentile world where actual parenthood is always counted. Thus it is interesting that Luke brings his name into the line.

3.2 ABRAHAM TO DAVID

David, Luke 3:32 the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, Luke 3:33 the son of Amminadab, the son of Ram, the son of Hezron, the son of Perez, the son of Judah, Luke 3:34 the son of Jacob, the son of Isaac, the son of Abraham.

Mat 1:1 A record of the genealogy of Jesus Christ the son of David, the son of Abraham:

Mat 1:2 Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers,
Mat 1:3 Judah the father of Perez and Zerah, whose mother was Tamar, Perez the father of Hezron, Hezron the father of Ram,

Mat 1:4 Ram the father of Amminadab, Amminadab the father of Nahshon, Nahshon the father of Salmon,

Mat 1:5 Salmon the father of Boaz, whose mother was Rahab, Boaz the father of Obed, whose mother was Ruth, Obed the father of Jesse,

Mat 1:6 and Jesse the father of King David.

Here both Matthew's lineage coincides with that of Luke's.

3.3 DAVID TO JESUS

3.3.1 Matthew's Royal Line

However the line branches off after David. Matthew traces the royal line through Solomon to Joseph. Joseph is the legal heir to the throne of David and as the legal son according to levirate or ghost marriage custom Jesus is the King of the Jews. Thus when Jesus claimed that he is the King of the Jews he was the rightful King in the line of David. Since Jesus is still alive Jesus is the rightful KING OF THE JEWS.

Through believing in Jesus so are the believers.

John 1:12 Yet to all who received him, to those who believed in his name, he gave the right to become children of God--

John 1:13 children born not of natural descent, nor of human decision or a husband's will, but born of God.

1 Pet 2:9 But you are a chosen people, a royal priesthood

So the declaration of the wisemen were exactly right.

Mat 2:1 After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi from the east came to Jerusalem

Mat 2:2 and asked, "Where is the one who has been born king of the Jews? We saw his star in the east and have come to worship him."

Mat 2:3 When King Herod heard this he was disturbed, and all Jerusalem with him.

Mat 27:11 Meanwhile Jesus stood before the governor, and the governor asked him, "Are you the king of the Jews?" "Yes, it is as you say," Jesus replied.

Mat 27:28 They stripped him and put a scarlet robe on him,

Mat 27:29 and then twisted together a crown of thorns and set it on his head. They put a staff in his right hand and knelt in front of him and mocked him. "Hail, king of the Jews!" they said.

Mat 27:37 Above his head they placed the written charge against him: THIS IS JESUS, THE KING OF THE JEWS.

Here is the rightful line of David.

Mat 1:6 and Jesse the father of King David. David was the father of Solomon, whose mother had been Uriah's wife,

Mat 1:7 Solomon the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa,

Mat 1:8 Asa the father of Jehoshaphat, Jehoshaphat the father of Jehoram, Jehoram the father of Uzziah,

Mat 1:9 Uzziah the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah,

Mat 1:10 Hezekiah the father of Manasseh, Manasseh the father of Amon, Amon the father of Josiah,

Mat 1:11 and Josiah the father of Jeconiah and his brothers at the time of the exile to Babylon.

Mat 1:12 After the exile to Babylon: Jeconiah was the father of Shealtiel, Shealtiel the father of Zerubbabel,

Mat 1:13 Zerubbabel the father of Abiud, Abiud the father of Eliakim, Eliakim the father of Azor,

Mat 1:14 Azor the father of Zadok, Zadok the father of Akim, Akim the father of Eliud,

Mat 1:15 Eliud the father of Eleazar, Eleazar the father of Matthan, Matthan the father of Jacob,

Mat 1:16 and Jacob the father of Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

3.3.2 Luke's Blood Line

Luke on the other hand traces the blood line through another son of David viz. Nathan. while Solomon was the heir to the throne, Nathan was the spiritual heir to David.

2 Sam 5:13 After he left Hebron, David took more concubines and wives in Jerusalem, and more sons and daughters were born to him.

2 Sam 5:14 These are the names of the children born to him there: Shammua, Shobab, Nathan, Solomon,

1 Chr 3:5 and these were the children born to him there: Shammua, Shobab, Nathan and Solomon. These four were by Bathsheba daughter of Ammiel.

Luke goes on to trace this line until captivity to Neri thus in backwards:

Neri,

Luke 3:28 the son of Melki, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er,

Luke 3:29 the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,

Luke 3:30 the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim,

Luke 3:31 the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David,

There is no problem in this line.

3.4 Period of Captivity

As we come to captivity, the social conditions were in turmoil as far as the jewish people were concerned. Judah was taken into captivity by the Babylonian Empire under Nebuchadnezer. The temple was destroyed and its bronze and silver and gold were taken away. Its royalty were made captive and taken as slaves. King Jeconiah was put in prison. Many were put to death and only the poor remained in the land.

2 Ki 24:13 As the LORD had declared, Nebuchadnezzar removed all the treasures from the temple of the LORD and from the royal palace, and took away all the gold articles that Solomon king of Israel had made for the temple of the LORD.

2 Ki 24:14 He carried into exile all Jerusalem: all the officers and fighting men, and all the craftsmen and artisans--a total of ten thousand. Only the poorest people of the land were left.

The story of Judah restarts in Babylonian country side, among the prison cells and among the slave dwellings. The Jews clung to their great traditions and struggled to maintain the heritage and family names. As a result they had to resort to levirate customs, kinsman redeemer customs and to Zelophahad customs (We shall deal with these as it comes) . Without these it was impossible to continue the family unbroken. There were few men left with vast number of women who were mostly widows or seperated from husbands. It is with this in mind that we should approcah the lineage problems and we will see how beautifully it will fall in place.

Here is the structure as it appears in Luke:

Luke 3:23 Now Jesus himself was about thirty years old when he began his ministry. He was the son, so it was thought, of Joseph, the son of Heli,

Luke 3:24 the son of Matthat, the son of Levi, the son of Melki, the son of Jannai, the son of Joseph,

Luke 3:25 the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai,

Luke 3:26 the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda,

Luke 3:27 the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri.

Here is how it appears in Matthew:

Mat 1:11 and Josiah the father of Jeconiah and his brothers at the time of the exile to Babylon

Mat 1:12 After the exile to Babylon: Jeconiah was the father of Shealtiel, Shealtiel the father of Zerubbabel,

Mat 1:13 Zerubbabel the father of Abiud, Abiud the father of Eliakim, Eliakim the father of Azor,

Mat 1:14 Azor the father of Zadok, Zadok the father of Akim, Akim the father of Eliud,

Mat 1:15 Eliud the father of Eleazar, Eleazar the father of Matthan, Matthan the father of Jacob,

Mat 1:16 and Jacob the father of Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

3.4.1 Jeconiah, Neri and Shaeltiel

Matthew gives the name of Shealthiel as the son of Jeconiah while Luke gives the name as Neri. Both give the name of Zerubabel as the son of Shealthiel. So we cannot put them as two distinct Shealthiels and Zerubabel. That will be pushing the matter too much

However the problem is solved with the assumption of levirate custom.

Jeconiah was carried away as a prisoner and his queen was also taken as captive. But it is unlikely that she was put in prison with the King. Women were never considered important enough to be put in prison and that would have been considered improper Babylonian culture. It is therefore normal to expect her to follow the levirate custom as the King was in the babylonian prison and unable to procreate and keep his name in the tribe. There was no knowing whether he would ever come out of the prison alive. But he did after 37 years. I would place him at 55 years old when he was released. So it is quite reasonable to assume that Neri took the Queen and begat children for Jeconiah. Neri was of the same tribe and family of David and therefore the Kinsman of Jeconiah.

3.4.2 Shealthiel, Pediah and Zerubabel

However the problem does not end there. 1 Chronicle gives the house of David as follows:

1 Chr 3:17 The descendants of Jehoiachin the captive: Shealtiel his son,
1 Chr 3:18 Malkiram, Pedaiyah, Shenazzar, Jekamiah, Hoshama and Nedabiah.

1 Chr 3:19 The sons of Pedaiyah: Zerubbabel and Shimei. The sons of Zerubbabel: Meshullam and Hananiah. Shelomith was their sister.

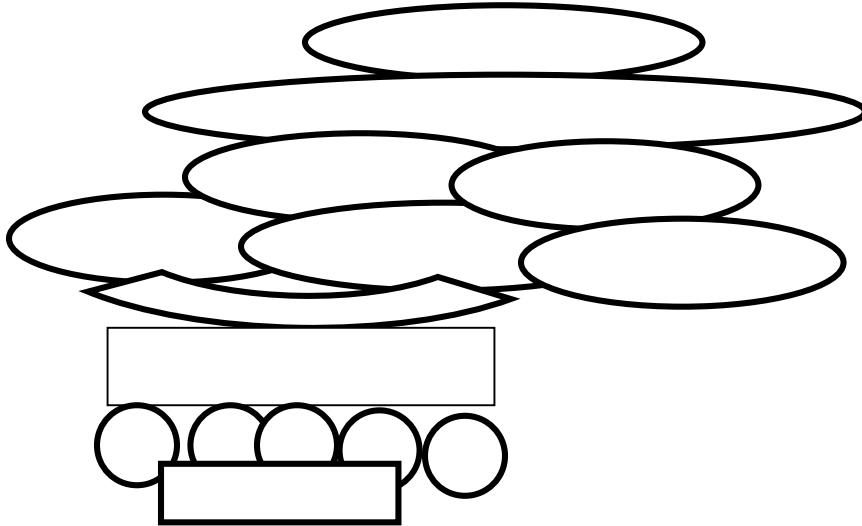
1 Chr 3:20 There were also five others: Hashubah, Ohel, Berekiah, Hasadiah and Jushab-Hesed.

The family according to this list is as follows

Jeconiah- Pediah-Zerubabel-

Accordingly Shealthiel did not have a son called Zerubabel. Zerubabel was the son of Pediah one of Shealthiel's brother named Pediah.

But the names of Abiud and Rhesa are not there. Here again the same situation exists. While both Matthew and Luke puts Shealthiel as the father of Zerubabel, Chronicler puts Pediah as the father of Zerubabel. Pediah is one of the brothers of Shealthiel. The conclusion is very clear. Pediah died without children probably very early and Shealthiel his brother went into his wife to provide children for him. Thus chronicler, being a legal man follows the Pediah line (legal son), while Zerubabel was actually the son of Shealthiel. Luke following the blood line follows Zerubabel to Shealthiel. Matthew following the Royal line also accepts Shealthiel because Shealthiel as the older brother (first born) was the legal heir to the throne of David. Prince Shealthiel was a towering figure in the period of captivity and Shealthiel the next in line who became the governor of Judah and was universally accepted as the son of Shealthiel. For references to Shealthiel (also called Salathiel) please read 1 Chr. 3:17; Ezra 3:2,8; Neh. 12:11 ; Hag. 1:1,12,14; 2:2,23. for references to Zerubbabel (also called Sheshbazzar by the Babylonians with alias Zorobabel) please read Ezra 1-5; Hag. 1:12-14; Neh 12



The missing names are not much of a problem because in those days people had several names and these names must have been aliases of the children of Zerubabel. Abiud and Rhesa must have been for all practical reasons the two sons from among the five. These names however does not appear as such anywhere else and we have therefore no way of confirming the assumption.

3.4.3 The Zelophehad custom: Joseph, Heli and Mary

Again when we reach the pinnacle of the tree, Luke claims that Joseph is the son of Heli while Matthew puts Joseph as the son of Jacob. Here we have to call for another adoption custom which are widely practiced all over the world. In this custom if a family had no male offspring to provide a lineage, one of the husbands of the girls may be adopted to the heir of the family. They will then be legal heir to the family titles. Mary being the only daughter of Heli, had adopted Jospeh according to the law of Zelophahad. this mode of marriage is confirmed by God during the division of Palestine by Moses.

Num 27:1 The daughters of Zelophehad son of Hepher, the son of Gilead, the son of Makir, the son of Manasseh, belonged to the clans of Manasseh son of Joseph. The names of the daughters were Mahlah, Noah, Hoglah, Milcah and Tirzah. They approached

Num 27:2 the entrance to the Tent of Meeting and stood before Moses, Eleazar the priest, the leaders and the whole assembly, and said,

Num 27:3 "Our father died in the desert. He was not among Korah's followers, who banded together against the LORD, but he died for his own sin and left no sons.

Num 27:4 Why should our father's name disappear from his clan because he had no son? Give us property among our father's relatives."

Num 27:5 So Moses brought their case before the LORD

Num 27:6 and the LORD said to him,

Num 27:7 "What Zelophehad's daughters are saying is right. You must certainly give them property as an inheritance among their father's relatives and turn their father's inheritance over to them.

Num 27:8 "Say to the Israelites, 'If a man dies and leaves no son, turn his inheritance over to his daughter.

Num 36:6 This is what the LORD commands for Zelophehad's daughters: They may marry anyone they please as long as they marry within the tribal clan of their father.

Joseph being the family of Judah and of David was therefore adopted in accordance with the law. Hence though Heli was the father of Mary, Joseph the son of Jacob became the son of Heli by adoption.

CHAPTER FOUR

FOUR WOMEN

GENEALOGY OF JESUS

4.1 MATTHEW'S FOUR WOMEN

It is interesting to note that Matthew deviates from the tradition to mention four women in the genealogy of Jesus.

Tamar, Rahab and Bathsheba.

Tamar is known for her pluckiness to push her father-in-law into lying with her as he did not follow the normal levirate right of hers by giving the younger brother as her husband at the death of her husband.

Rahab was prostitute by profession, who put her lot with the Israel. In the modern terminology she was a traitor and a whore.

Ruth was a Moabitess, and tradition says that she was the high priestess of Ashterah temple, which included sexual orgies and mass prostitution.

Bathsheba was an adulteress. Matthew emphasizes this by referring her as the wife of Uriah, the Hittite. Bathsheba might have been an Israelite, but most probably a Hittite herself.

Why did Matthew refer to these ill-reputed non-Jewish women? It is only to emphasize that Jesus was not born in a line of saints or sinless people. Matthew emphasizes the fact that Jesus was the son of Eve who was fallen. He was to be born of Eve to be the saviour of mankind. To the serpent God said,

Gen 3:15 And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."

Salvation does not come by works of righteousness. Righteousness is a gift of God and comes by faith alone. It also has the significance that Jesus was not a pure Jew. He was born with the blood of all nations, borrowed from around the world. Jesus belongs to the world.

Rom 4:16 Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham's offspring--not only to those who are of the law but also to those who are of the faith of Abraham. He is the father of us all.

Rom 3:28 For we maintain that a man is justified by faith apart from observing the law.

Rom 3:29 Is God the God of Jews only? Is he not the God of Gentiles too? Yes, of Gentiles too,

Rom 3:30 since there is only one God, who will justify the circumcised by faith and the uncircumcised through that same faith.

The next chart will give a little more detailed analysis with approximate dates. CE is the year from the date of creation a Biblical Chronology which I have worked out. The modern calendar year marked BC (Before Christ)

is the approximate year as calculated by chronologists and archeologists and is taken from Unger's Bible Dictionary. Since they are calculated by different techniques they may not exactly tally with the Biblical Chronology. But generally they do concur.

As we can see the problem which is normally insoluble is easily understood, once we become familiar with the culture of the country.

The whole study reveals the magnificent fulfilment to the letter of the prophecy of Issiah:

Isa 11:1 A shoot will come up from the stump of Jesse;

[The royal line became a stump, cut out with Jeconiah }

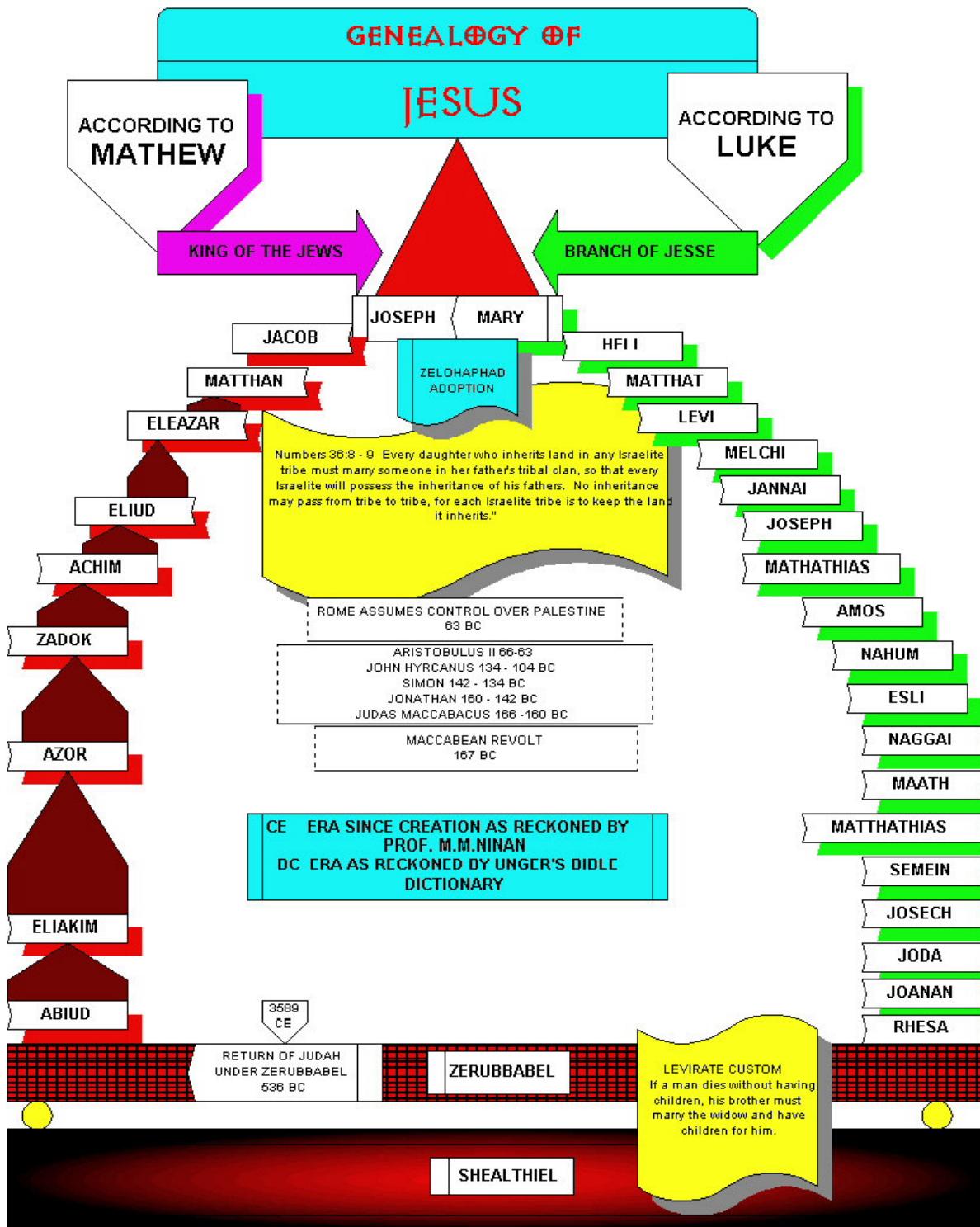
from his roots a Branch will bear fruit.

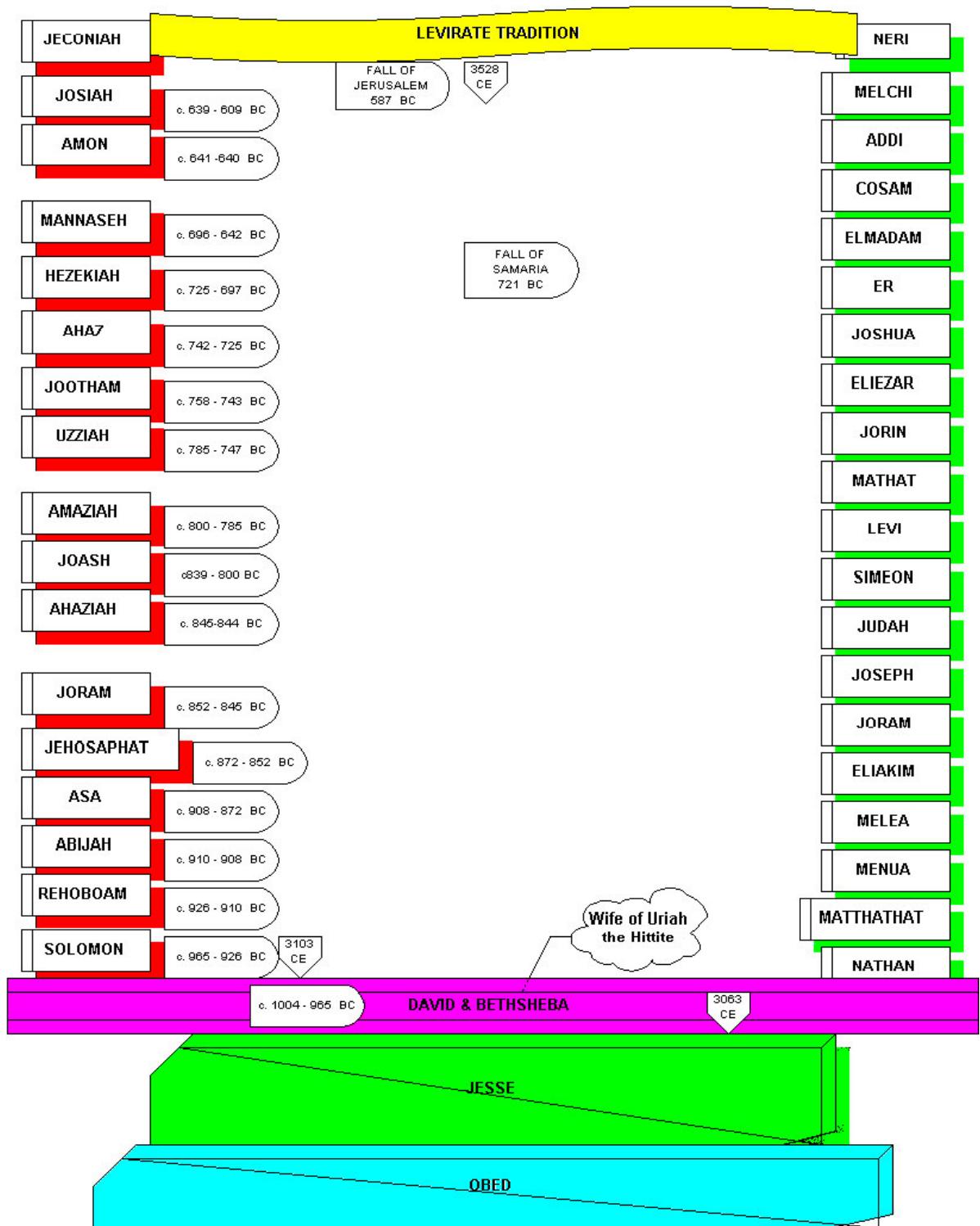
[A branch from the root itself through Nathan joined together with the stump through levirate and Zelophahad customs]

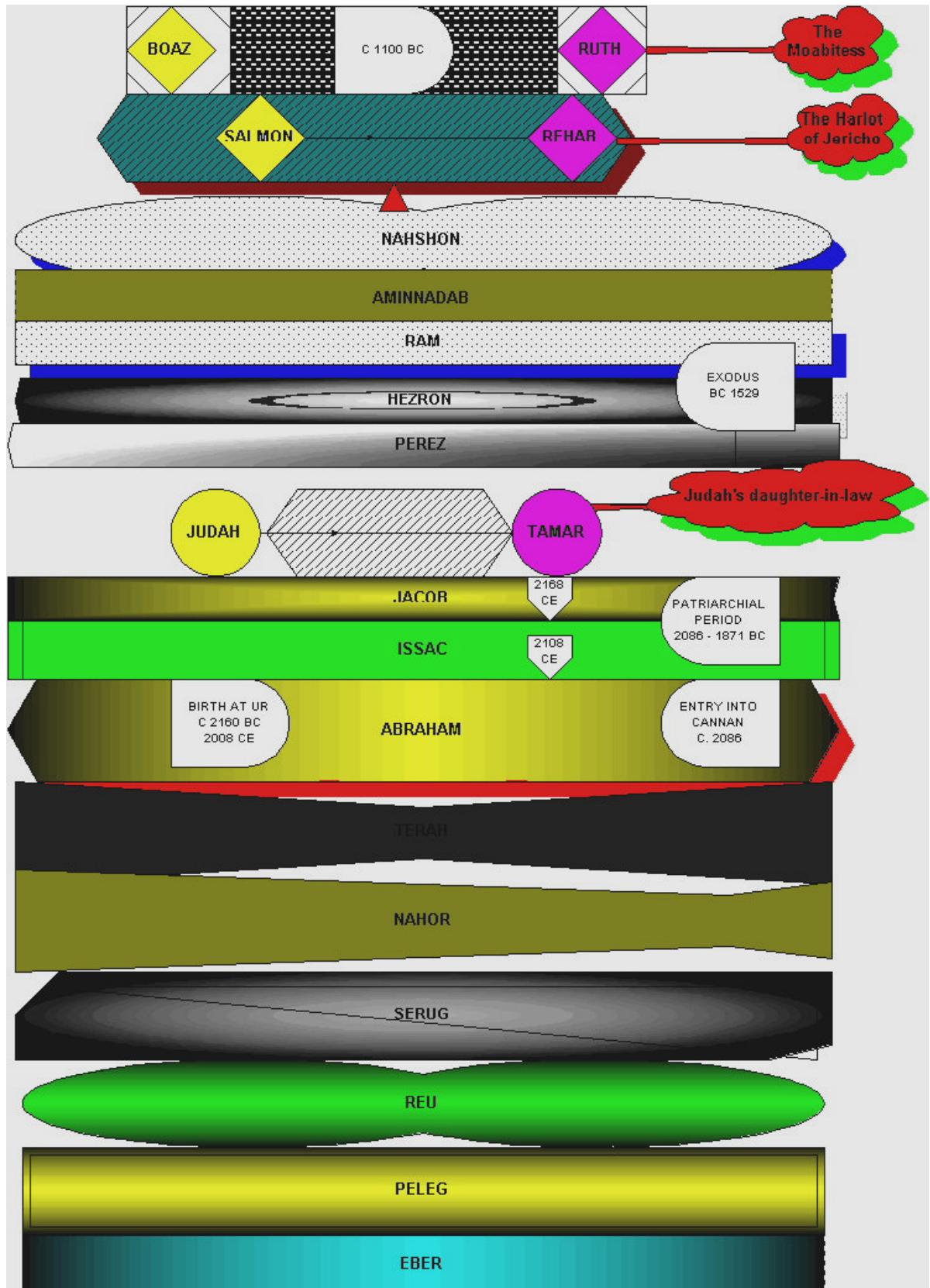
Isa 11:2 The Spirit of the LORD will rest on him--

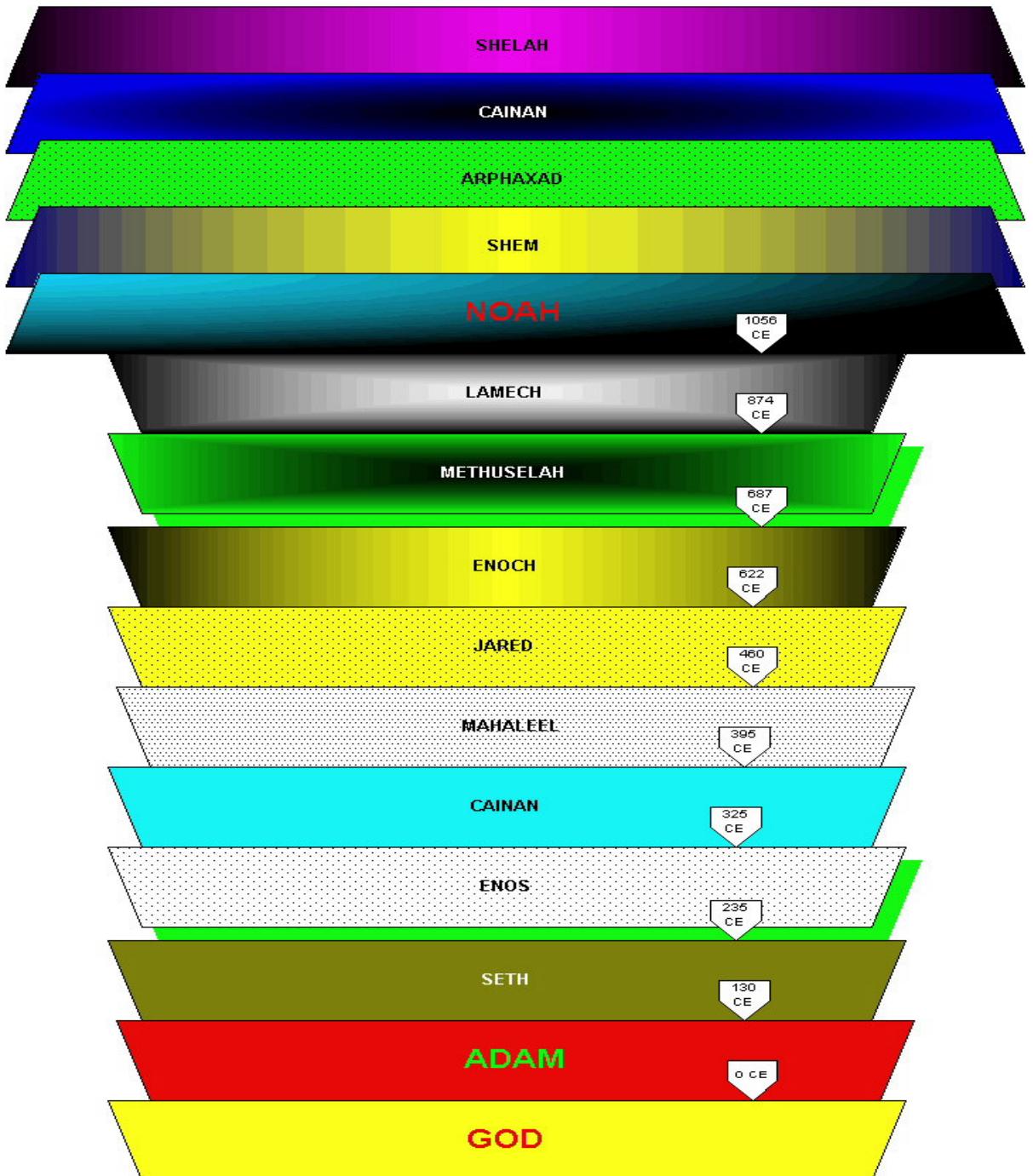
Jesus the Christ.

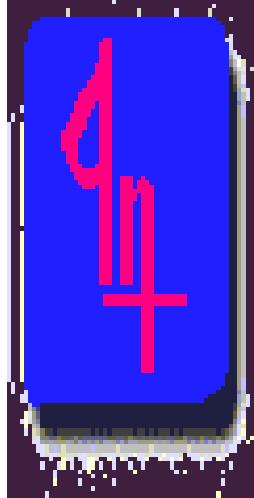
O the wonder of the Word of God!











(C)

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